Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. II. DECEMBER, 1898. No. 12.

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510 Tremont Temple
Boston

"Topics of the Year."

JANUARY.
The Outlook.
FEBRUARY.
Alaska.
MARCH.
Negroes.
APRIL.
Foreign Missions in America.
MAY.
Ways of Giving.
JUNE.
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The American Baptist Home Mission Society.

Receipts from New England for October, 1898.

Maine	$40.68	Rhode Island	$240.83
New Hampshire	79.56	Connecticut	179.78
Vermont	76.75		
Massachusetts	2,187.05	Total from New England,	$1,742.65

Total received from all sources during the month, $26,493.41.

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

The Woman's American Baptist Home Mission Society.

Receipts for October, 1898.

For the General Work.

MAINE, $47.22. Kennebec Ass'n, $7.41; Biddeford Church, $1.64; West Levant, $1.00; State Convention collection, $4.87; Lamoine, $7.00; Hebron, $3.00; Old Town Church, $2.05; Cumberland Ass'n Basket meeting, $2.25; Islesboro, a thank offering, $5.00; Hancock Ass'n collection, $5.00; Nobleboro, 2d Church, $3.00; New Sweden, Mrs. P. O. Juhlin for work among the Indians, $5.00.

NEW HAMPSHIRE, $60.75. Bradford, Little Lights Band, $4.75; Derry Church, $5.00; Milford, 1st, $2.00; Claremont, 1st, $16.00; Lyme Centre Church, $10.00; Keene, $13.00; Peterboro, Y. P. S. C. E., $2.50. Auburn Church, $7.50.

VERMONT, $22.04. Andover, Church and S. S., $3.53; Pittsford, $4.50; Wallingford, $2.25; Vergennes, $7.26; Vergennes, a Friend, $0.50; Bellows Falls, Mrs. Charles Aldrich Ames, $1.00; Essex, $3.00.

MASSACHUSETTS, $784.82. Mansfield, $4.00; Taunton, Winthrop St., $15.00; Agawam, $4.50; Boston, Mrs. T. C. Evans, $5.00; Merrimac, $3.44; East Douglas, $3.00; No. Adams, 1st, $40.00; Becket Church, $15.54; Boston, East Ass'n, Basket meeting, $8.19; Southbridge, $35.00; Taunton, Winthrop St. Junior Union, for support of girl under sixteen years of age, at Spelman, $8.00; Savoy, $2.31; Newton, Immanuel, $25.00; Marlborough, $40.00; Marlborough Y. L. Circle, for two student teachers at Anadarko, O. T., $4.00; Somerville, Union Square, $6.00; Haverhill, Mrs. Hazelwood, for French work, $2.00; Haverhill, Lindens Band, for two student teachers at Anadarko, O. T., $4.00; Boston, Ruggles St., $18.27; Hudson, $4.56; Marshfield, 1st, $14.00; Boston, 1st, by Mrs. A. J. Loud, for "Journeying Mercies," $50.00; No. Egremont Church, $3.75; Brockton, 1st, $6.69; West Acton, $16.00; Sherman Corner, $6.50; Lee, $14.00; Adams, 1st, Woman's Union, $7.19; Medford, 1st, for Emma Youngblood, at Spelman, $14.00; Old Colony Ass'n collection, $5.81; Allston, Brighton Ave., $5.50; West Newton, F. L., $5.00; Holyoke, 2d, Woman's League, $25.00; Woburn, $10.00; Cambridge, Broadway, $7.30; Berkshire Ass'n, $9.56; Lynn, Washington St., F. L., $14.93; Boston, 1st, $1.00; No. Tewksbury, $13.00; Brookville, F. L., $2.00; So. Framingham, Park St., $29.00; New Marlboro, $3.00; Boston, So. Ass'n Basket meeting, $5.56; West Somerville, $50.00; Raynham, Missionary Union, $5.00; Westboro, towards salary of Miss Belle Clark, at Hartshorn Col., $37.50; Westboro, Infant Dept. of S. S., $2.65; Merrimac River Ass'n, $5.54; Dorchester Temple, Mrs. Fannie J. Collins, $25.00; Westwood, $2.00; Wachusett, Beulah Circle, $1.00; Worcester, Pleasant St., $25.00; Holyoke, 1st (Harvest Offering, $5.15), $16.10; Sterling, 1st, $4.06; Hyde Park, F. L., $12.50; Lawrence, 1st, F. L., 3.50; Worcester, 1st, for work among the Indians, $4.63; Shelburne Falls, S. S. class of Miss Bray, for student teachers at Anadarko, O. T., $1.33; Tyringham Church, $5.25; Montville Church, $1.00; Southbridge, Central, Primary Class, $0.70; Roxbury, Bethany, for Mather School, Mrs. S. H. Stacy, $4.00; Roxbury, Miss Newell, for Mather School, $10.00; Colerain, 1st, $3.00; State Convention, $5.07; Cambridge, Broadway, Golden Links Band, $2.00; Boston, Fourth St., $5.84; Marblehead, $12.78; Manchester (from Precious Jewels, $3.57), $11.00; West Newton, $8.88.

RHODE ISLAND, $102.66. Block Island, $7.82; Providence, a Friend, $5.00; Oak Lawn, $24.00; Providence, 1st, by Mrs. Heman Lincoln, for beneficiary at Mather School, $10.00; Providence, Central Church, by Mrs. Burroughs, for beneficiary at Mather School, $1.00; Barrington, Mrs. Judith Smith, for beneficiary at Mather, $1.00; Providence, 1st Church, $16.20; Providence, Cranston St., $37.64.

CONNECTICUT, $189.87. Cromwell, $20.00; New London Ass'n, $5.50; Brooklyn, $5.00; Lebanon, $2.50; Brooklyn, Y. L. Band, $3.50; Waterford, 2d, $6.00; Essex, $13.00; Chester, $4.00; New London, 1st, F. L., $17.70; Danielson, $38.37; Hartford, So., $8.00; Meriden, 1st, $20.25; Danbury, 2d, $23.00; Saybrook, $2.50; Poquonock Bridge, Young People, $1.05; Hartford, Mem'l, a Friend, $1.00; State Convention, $5.00; Montville, Union, $13.50.

MISCELLANEOUS, $12.73. Literature, $12.73.

Total Receipts, $1,220.09.

Alaska.

Receipts for October, 1898.

MAINE, $15.00. Harrington, J. C. E., $1.00; Islesboro, Primary S. S. Dept., $2.00; Kennebunkport Village, S. S., $10.00; Ellsworth, S. S., $2.00.

NEW HAMPSHIRE, $10.75. So. Hampton, S. S., $3.00; Lyme Centre Church, $5.00; Concord, Pleasant St., Mrs. Sawyer's S. S. class, $2.75.

VERMONT, $6.86. Ludlow, S. S., $5.00; West Rutland, Band, $1.86.

MASSACHUSETTS, $25.44. Agawam, $0.50; Foxboro, S. S., $4.68; Dighton, 1st, two classes of girls in S. S., $2.85; Lee, Primary S. S. class, $2.91; Taunton, Winthrop St., Primary S. S., $3.00; Reading, S. S., $3.00; Reading, a Friend, $0.50; New Marlboro, $1.00; Roxbury, Bethany, $2.00; Winthrop, Intermediate Dept. of S. S., $5.00.

RHODE ISLAND, $4.00. East Greenwich, 1st, S. S., $4.00.

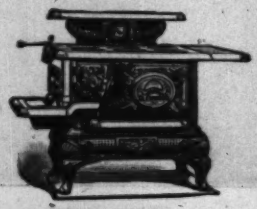
CONNECTICUT, $1.50. Waterford, $1.50.

MISCELLANEOUS, $9.04. Interest, $9.04.

Total for Alaska, $72.59.

GERTRUDE L. DAVIS, *Treasurer.*

Always Good



that's the whole story of the

GLENWOOD

The Glenwood agent has them.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. II. DECEMBER, 1898. No. 12.

The Woman's American Baptist Home Mission Society.

Editorial.

A REMINDER.—Over one-half of our fiscal year has passed, and, from the present outlook, our receipts will not meet the appropriations of the year. The Board meeting of November 3d was an anxious one, as our treasurer brought us the receipts of the past seven months, and as we realized that, unless the next five months brought much larger gifts, we should close the year with a large indebtedness.

April, 1898, found our Society with a balance in the treasury, above all obligations. This encouraged us to in no way diminish our work. This conclusion was reached in full confidence that we could fulfil all pledges. But the early summer brought the war with Spain, boys from our communities and from our homes entered the service; they became our soldiers, and in some respects needed our care. Loving hearts in our homes contributed for their comfort, and in many cases such gifts lessened the gifts for mission work.

In the last two years our ECHOES has drawn heavily upon our treasury. We believe that, in return for this expenditure, the paper is winning its way into hearts and homes where it would not otherwise have found a place. In the end, our treasury will be enriched, but this is the waiting time.

Our *Alaska Mission*, thousands of miles away, is a steady expense. Ten months make the year in our other missions, but the Alaska work covers the entire year. Our Sunday schools have not yet fulfilled our hopes and assumed its full care, hence we have drawn from the general fund, and shall be obliged to do so again, unless money for this work comes more freely.

These and other unforeseen calls, aside from our regular work, have drawn from our resources until we face the probability of closing the year in debt. How shall it be averted? We believe it can be, if the women in our churches will realize their individual responsibility in this matter, and we would say in all earnestness to our workers: The Board is *your* servant, it plans *your* work, and has tried to do it faithfully and conscientiously, and the women of the Board and the women of the churches are alike responsible for the fulfilment of our pledges. Hence we come to you with *our* burden, which is *your* burden, and we ask your help.

This month is the season when our love finds expression in gifts to our friends. It is the Christmas-tide in our homes. Let it be the Christmas-tide in our Lord's service and let us count Him first as we plan our gifts.

We ask for no new method of raising money, for no extra day, nor days of self-denial, but that, in view of God's gift to us, and by all the joy the Christ-child has brought into our homes and lives, by the precious memories of the past and the blessed hopes of the future, we will bring our gifts of "gold, frankincense, and myrrh," for the relief of our treasury, and for the salvation of those whom He came to save.

MR. C. P. COE, of Alaska, will spend the month of January in New England. Will churches or circles desiring to secure him as a speaker please apply as soon as possible to Mrs. James McWhinnie, 510 Tremont Temple?

THE picture on our title-page is furnished by the courtesy of the Perry Picture Company, Malden, Mass. It reminds us that it is nearly three centuries since our fathers at Plymouth, at Boston, in Virginia and the Carolinas, laid the foundation of our republic. Its foundations were laid in prayer, and it is for us, their children, to see that it remains the land of the open Bible, the land of the Sabbath and of respect for the God of our fathers.

> "AY, call it holy ground,
> The spot where first they trod;
> They have left unstained what there they found,—
> Freedom to worship God."

Note the offer on the last page of our paper. Read it carefully and help us secure new subscribers for our ECHOES. **The French** envelopes are ready. Send for them promptly, and use them faithfully. **Mark** the change in topics on the second page of the paper. **Urge** your Sunday school superintendents to take the annual collection for Alaska. **Be sure** and send for the Alaska program for concert exercise. It will help the work. **Help us** to make the calendar a greater success than last year. A map of Alaska is on one side of the calendar. **Be sure** and send price of postage with the calendars.

Chinese in the United States.

AMONG the two thousand or more of Chinese who are making their homes in Sacramento are to be found all the customs and practices that exist in the Flowery Kingdom. The three religions said to be the National Religions in China are here, namely, Confucianism, Taoist, and Buddhist; but, while these forms are professed, the people seem to care very little about them. Once a year they will worship the sun and moon, and occasionally there is a worshipful demonstration for something else. But every day in the year, and in every home (aside from the Christian's home), worship is offered to ancestors. This seems to me to be the universal religion, the hardest, and the last to give up when the final decision for Christ comes. A Chinaman once said to a preacher: "Your religion does not satisfy the people. When we worship, we wish to know whether we can grow rich, and recover from disease, but believing in your Jesus, there are no benefits of this kind. The idea of a religion, whose aim is to free from sin and make men pure and noble, is left entirely to the disciples of Jesus Christ to teach."

CHINESE GROUP.

Seeing a large crowd on the sidewalk one day, I said to a small boy: "What is the matter?" He replied: "Heap nice teacher, you go look see." I immediately obeyed. Reaching the door, or rather as near as I could, I beheld all kinds of things describable and indescribable, animate and inanimate; horses, lions, tigers, cats, and live lizards; houses, people, and idols without number. These things were made of paper, wood, and stone. These had been brought from the Central Kingdom, some to be placed in a joss house, some to be burned at the time of a death, for the heathen Chinese have an idea that they can convey to any spirit whatever they please, by simply burning the article or an image of it; hence, as they think that a friend after his spirit leaves the body will need just what he needed here, he can be supplied in this way. As I turned away, I thought of the encouragements and discouragements of a missionary. I thought this belonged to the discouragements, as I noticed familiar faces there, gazing upon the scenes with evident approval. With a heavy heart I made my way back to the street. Crossing to an opposite corner, I met three Chinese men, who, with politeness, lifted their hats, and said: "Foolish, teacher, very foolish." My heart was lightened. They had noticed the direction from which I came, and evidently knew by my looks what I had seen. This, I thought, belongs to the encouragements.

Crossing to another corner, I entered a side door, ascended a small stairway, and found myself in a place called halls — sometimes dark as a dungeon. Here I found a lovely Christian family. The husband and father, a kind, gentle, indulgent man; a little mother, with littler feet and a sweet face, a prudent, careful, industrious woman; and three as bright children as can be found anywhere, who read, write, and sing, and talk both Chinese and English; but enter the door across the hall, and close it behind you, and you are almost in darkest China. A new image has recently been placed among the things to be worshipped, and another name added to the record of the departed; for some two months ago the husband and father belonging to the family occupying these rooms was taken seriously ill, and in a short time said to the attendants: "I am going to die. Take me out of this place and carry me to my store." He lived only a short time. When any one is supposed to be dying, he is taken out of his bed, washed, and dressed in his best clothes. When he is dead, a priest is called, who exhorts the spirit to leave the body. Coins of gold and silver are put in the dead one's mouth; with these, it is supposed that he can pay his way into the other world. The coffin is sometimes all ready, since many Chinese make this provision for themselves, long before they die.

As we stood to-day, gazing upon these scenes, and occasionally glancing at a little form not a month old, lying upon what was dignified by the term *bed*, I thought, "Has God removed this one, who has so wilfully and persistently rejected Him, and caused all the other members of his family to do so too, that the light of life might now shine in, and that these hearts may be free to accept Him who of His own free will offered Himself as an atoning sacrifice, and said: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

ELIZA WILLSIE.

Montana.

ONE of our young Christian men, who has recently returned from his home in San Ning, China, in speaking of his experiences while there, said: "One evening we were all sitting near the place where they have stone idols. Some one remarked to me, 'If you do not believe those are gods, can you throw them away?' I answered quickly, 'Certainly I can,' and went and picked one up and threw it away. The people all said, 'You surely will be sick before long, if you do not go and ask pardon.' After a few days I felt as well as usual, so I went and asked them why I was not sick. One man answered, 'Because the gods were not at home; they had gone somewhere else.' I told him when they came back to tell me, that I might go and throw another one. I talked to them of Jesus, and while they listened, it seemed that they could not leave their old religion, entirely. If we had a missionary to stay and talk to them, and money to build a mission chapel, a great deal could be accomplished. The people do not persecute the Christians as before, and while we have some trouble occasionally, they begin to understand more of the true God, and some are turning to Him every day. I think the Gospel will go through China all right now, and much will be changed, for the Book says: 'The Gospel must be published to all nations.'"

Three more of our young men will sail for their own country the last of this month; and while we shall sadly miss them, we doubt not but that their going will but aid in the advancement of the Kingdom there, for they are all earnest Christians.

At last we have gained admittance into another home where the father, mother, and child worship idols. The father told me the other day that his little girl thought so much of *Quan I* (the idol), that she would spend all the money that was given her, to buy offerings for him. I am sure when they learn our language and we can tell them of Jesus, that they will love to put their nickels and dimes to a better use.

In another home the mother and daughter are studying the Bible and learning the songs of Jesus. The father says, as soon as they are strong in the faith, he is going to send them home, where they can talk to their people and tell them of a Saviour's love. The baby, Hui Quong, now seventeen months old, can already lisp, "Stand up for Jesus."

The population of the Chinese has increased to about eight hundred at present, owing, I suppose, to the fact that the boycott case is to be settled favorably for them. We have reason to thank an all-wise Father that He can bring seeming impossibilities to pass. Thousands of dollars have had to be raised for this trial, but it has been done, and no doubt all will work to His glory.

MRS. J. WHITMORE.

Butte, Oct. 21, 1898.

A CHINAMAN has no pockets in his clothes. He uses his stockings as a receptacle for papers, etc., and places his folded fan at the back of his neck.

Chinese City Mission Work, Boston.

IT is said that those of the Chinese who profess conversion leave their religion in the church on Sunday. Listen to these actual facts. "Do you pray to God?" asked a teacher of the scholar. "Oh, yes," was the answer. "I pray in the morning, and I pray when I go to bed." "Do your friends know it? Do they see you?" "They see me when I pray before I eat, but no one but God sees me when I pray at night."

It is also stated that they return to their old religion when they go back to China. One scholar did visit the Ancestral Hall in his native place, but only to leave his Chinese Testament, praying that some one might read the sacred pages, and be led to worship a living Christ rather than dead ancestors. Our own school has been blessed by having one of its own members, after years of faithful service among his countrymen in this city, return to his native land to preach the Gospel.

One *old* man sorely tried his teacher's patience for a time by his slowness. It was most pathetic to see the poor old man, with his failing sight, bending his wrinkled face over the page in the painful effort to take the first steps in reading. His teacher said to us: "It takes the patience of Jesus Christ, but I have prayed, 'O Lord, if Thou canst, give me this soul for the honor and glory of Thy Son!'" A little later she said: "I believe He has done it. The old man is slow and stupid still, but his feet are on the Rock." Our hearts are again and again cheered by the words, "I lovee Jesus Christ. I goin' to get baptize soon." One Sunday last spring, in the absence of our own scholar, we taught a stranger, who told us that he liked to read the Bible because he found such beautiful words in it. When asked what words, he replied: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." He also repeated John 3:16. When asked why he needed rest, he said most emphatically: "I was tired of sin." That day the lesson hour passed all too quickly. We parted to go our separate ways, and our pleased surprise may be imagined, when, early in the week, we received the following letter, thanking us for the service rendered on Sunday.

"MY DEAR TEACHER: I was very glad to have you teach me on Gospel of Jesues, But I am sorry I ave go a Way Very far from Boston at Friday April 8 so I cont come to school at Next sunday again Now I hope you come to school in teach some Schlar that be Very Nice please answer a letter to me soon Now I hope Only true god belss you all

"From yours schlor
"CHARLIE YEE JONG."

April 4, 1898.

H. L. B. J.

THIS work for the Chinese is more than a labor of love. It is a work of atonement. The record of the treatment of the Chinese laborers by the American people for the last fifty years, is not one upon which we as Christians can look back with entire satisfaction. It has been a record of kicks and cuffs, of petty persecutions, and unjust discriminations. After the Indian and the negro, there is no race within our borders to whom the American people owe a more humble apology and a more earnest effort, than to the Chinese.—*Rev. W. B. Thorp, on Chinese Missions.*

New York City.

SINCE I came back from the country in last September I am thank the almighty God He gave me the strength to do my work again as before. Our work is improve all the time. And the field is so big but the laber very few, about ten thousands Chinese in this town on Sunday. Our Mission room it is full every Sunday evening. We hope have another more largest room for the work. Duely in the week about three thousands our people in this town, over sixty Chinese store, six reastrens, two joss-house. This town is change very much now we many of the new buildings, and the streets is very much clean. In this few years the Missionary work growing here very much. Our evening school past in the weeks between twenty to twenty-five scholars. We have no any certain teachers help to teach them.

I am very sorry for your Society leave our work since Miss E. C. Potter she leave here. At the evening school we get about fifteen children and scholars, and the last men scholars. A young Bro. Song Gon, he helps me to do much of this work.

Bro. Ching Foch and Bro. Lo Sin they both have been home China, they done a good missionary work at home. Now they both return here again to help me to do our work. We have about sixty Chinese women living in this town. We received five baptisms in last fall, and three to go Baptist next month. We have a greater Chinese mission work in the West. We seeking the great bless and help from the Heavenly Father.

FUNG Y. MOW,

Morning Star Mission, New York City, Oct. 27, 1898.

CHILDREN OF REV. FUNG MOW.

Glimpses of Our Mission Fields.

No. 1.

UPON Oct. 29th we left the cars at Kingfisher, Oklahoma Territory, and found ourselves in one of those new towns of the West, which one must see to fully appreciate. Six years ago this thriving village was prairie land, but to-day it is worthy the name of city. We found that the other missionaries, who were purposing to visit the mission stations with us, could not reach this place before the midnight train. So we engaged a room at a hotel, so called, which we cannot describe. Sunday morning very early, we drove out to Kingfisher Mission, and were cordially welcomed by Rev. Robert Hamilton, our efficient missionary among the Cheyenne Indians. Mr. Hamilton has been laboring here four years, and has established a fine mission among this people. Mr. Hamilton's pretty, cozy home is an object-lesson to these Indians. The church, a neat chapel finished in hard pine, stands out prominently in this new country. This whole section has been opened up to civilization within eight years. The teepees were put up outside of the church, and soon the congregation assembled for Sunday worship,—a strange group for those unused to Indian life. The bright blankets and fantastic head-gear were a novelty. Bright-faced papooses upon their mother's backs; little children clinging to their mother's skirts, arrayed in buckskin suits and beaded moccasins. Most of the men were in citizens' clothes. Chief Buffalo Meat recognized us at once, and gave us a cordial welcome.

Rev. Mr. Dyke, the general missionary of Oklahoma Territory, preached through an interpreter in the morning, and in the afternoon the writer tried to convey some idea of the spiritual meaning of the miracle of the loaves and fishes. Oh, how one longs to speak the language of the people! The necessity of simplifying the language to meet the needs of these darkened minds is painfully realized. Without practice few can forget self and speak to edification. Services were held in the evening also. We visited some of their teepees, and were warmly welcomed.

Monday morning we started for a drive of twenty miles to Wetonga, a new town of six years. Here we found an Indian chapel, erected by the Home Mission Society, and a neat parsonage in process of erection. We had planned to hold a meeting with these Indians, but by some misunderstanding they had left for home. The church is well filled upon the Sabbath. Monday evening Rev. Mr. Rairden, superintendent of missions for several of our Western States and territories, preached to the white people in the only church-house in the town, a Baptist church. The religious privileges of these white people in this new country are very few. Tuesday morning again found us upon the road en route for Geary, thirty miles

distant, with an addition to our party. Instead of one carriage we had three. Miss Jayne, Miss Johnson, missionaries in Wetonga, of the Chicago Society, and Philip Cook, the Cheyenne interpreter, with his wife and baby, in one team, and Mad Bull, with his wife and boy, in another. Over the hills and across the prairies we journeyed in the face of strong wind, with sometimes a sand storm, which cut the face like sleet. At noon we stopped by a stream of water, made a fire, and had our dinner. The Indians always eat by themselves, as their food is very different from ours. Geary is a pretty town, only six months old. One of the most attractive hotels we have seen for many a day welcomed us, and gave reduced rates because we were missionaries. Mr. Rairden preached an excellent sermon in the neat Mennonite church building, the only one in the place. A lot has been secured for a Baptist church, and the foundation is laid for a building. This is a beautiful town, and we predict for it rapid growth.

Wichita Baptist Mission.

Wednesday morning we again started for a drive of forty-three miles to the Wichita Baptist Mission. The Indians in the party carried their teepees and camped out at night. We were somewhat delayed by them, and did not start as early as we intended, so night found us some distance from our school. We passed through the Caddo as well as Wichita country. Not either of the last-named countries have been opened to the white man, so we did not strike any new towns upon this day's journey. It is cotton-picking time, and the large fields of white down are very interesting. About seven o'clock we reached the school, and were warmly welcomed by Mr. and Mrs. Crane, and supper awaited us. We found Mr. and Mrs. Murrow, who were spending the night here, Mrs. Barber, Miss Goolsby, and Miss Zollers. After supper we had a precious prayer-meeting. Soon we were all stowed away for the night. The way these missionary workers entertain would put to shame some of us in the East.

We find this the most beautiful situation of any of our mission stations in Oklahoma. The superintendent's house, the dormitories, and the schoolhouse stand upon a side hill, with a background of scrub-oak, cottonwood, and other trees. In front, stretching down to Sugar Creek, is rich bottom-land and large fields of corn, which is worth much to the mission. Vegetables do very well until June, then the drought begins, and it is impossible to raise anything for winter use. The numberless wild animals which haunt this country make it almost useless to keep chickens. The cows give very little milk, and butter is a luxury our teachers seldom enjoy. The living day after day is beef, bread, gravy, and coffee. If some of our Eastern churches want to send Christmas barrels, send to Miss Mary Zollers, Wichita Baptist Mission, Anadarko, O. T., via Chickasha, boxes of canned fruit, dried apples, condensed milk, prunes, and canned meats. Unless they have rain water they cannot have baked beans, as the hard water will not soften them, even if they boil all day, so canned baked beans will be a luxury. Do not send perishable things, and do not send by express, as express charges are exorbitant. Chickasha is on the C. R. I. & P. R. R., direct from Kansas City, and freight will probably go quite direct. Also when sending barrels do not forget to send thread, black and white, 30, 36, 40, 50, as well as 60 and 70. Black and gray silesia, darning-cotton, pins, needles, buttons, shoe-strings are sadly needed. Many garments now on hand could be made useful by Mrs. Barber's deft fingers if she had mending material.

Anadarko School.

Miss Goolsby is a beautiful young woman, and a consecrated Christian. The school children are all ages and sizes, from four-year-old Mary Etta Reynolds, who cannot speak a word of English, and Grover Cleveland, five years old, an improved edition of his namesake, to Will Adams, seventeen years old. There are twenty-eight children in the school, more than the dormitories can accommodate. Mr. and Mrs. Crane, with their daughter Berta, twelve years old, and little Ada, three years old, live in three small rooms of the parsonage, so the boys can use the two chambers for dormitories. The front room is used for sewing-room and playroom for boys. In the other building is the dining-room, running the whole length of the house. In stormy weather part of this dining-room must be used as playroom for the girls. The kitchen is very small and inconvenient, without closets. Two large rooms up-stairs, with three beds in each room, furnish sleeping accommodations for the girls. Miss Zollers, our matron, is a very pleasant, efficient young woman, a graduate of the Philadelphia Training School, but the care and work, with so many inconveniences, we fear will break her down. Mrs. Barber, our Connecticut assistant matron, is a treasure, and we are grateful for these consecrated workers. Mr. Crane has wonderfully improved this mission, but it needs many more dollars expended upon it before it will be convenient, and in the highest degree successful.

Work Among the Caddoes.

Mr. Crane, besides acting as pastor of Wichita Church, superintendent of mission, and looking after the farm, visits in the teepees, looks after the sick, and preaches to the Caddoes. So much success has he had among these Caddoes, that the Home Mission Society has accepted the offer of Caddo George of a plot of ground, and will soon erect a chapel. These Caddoes are fifteen miles from Wichita Mission, and through this hot summer Mr. Crane has faithfully preached and improved the farm. Is it any wonder that acute sciatic rheumatism has held him prisoner for six weeks? He needs change and medical treatment, but six hundred dollars salary will not admit of such luxuries. We need to pray more fervently for all our workers. More consecrated, self-sacrificing laborers cannot be found than are on this field.

The Baptist work is far ahead of other denominations. The Indians like the Baptist road. As one Kiowa said who joined the Methodist Church, "I been the little water road, we no like it. Sometimes we go big water road."

M. C. REYNOLDS.

En route for Atoka, I. T., Nov. 10, 1898.

American Baptist Home Mission Society.

Editorial.

THE death of Rev. S. W. Duncan, D. D., Foreign Secretary of the American Baptist Missionary Union, was a great shock as well as loss to the denomination. It was inexpressibly pathetic that after reaching Port Said, in pursuance of his cherished purpose to visit mission fields in Asia, he was compelled to return to his home, and, within two days, to go thence to his home above. Unsparingly, and with great assiduity, he applied himself for six years to the perplexing tasks of administration, winning for himself a large place in the affectionate regard of his associates and representatives of other societies. His masterly address at Rochester on missionary methods and policy disclosed qualities of mind and soul entitling him to rank among the foremost of leaders in denominational affairs.

ALTHOUGH the American Baptist Home Mission Society has made no formal appeal to the churches for larger offerings, it should be understood that more is urgently needed, and that our work in many quarters is seriously suffering because of scant appropriations thereto. Soon, also, undoubtedly the society will be required to enter Cuba and Porto Rico, probably in coöperation with Southern Baptists, and it also appears likely that from Hawaii will come an appeal for help in maintaining a missionary and erecting a house of worship for the increasing American population there.

IN our Lord's parable of the leaven, a woman is represented as putting it in two measures of meal until the whole was leavened. But, in our own land, in this American receptacle, enormous quantities of meal from other countries are being poured faster than it can be leavened with the principles of our civilization and Christianity, unless, indeed, the mixing, kneading by us is done more vigorously. And is there not serious danger that the Anglo-Saxon Christian leaven itself may be losing some of its power?

GENERAL MORGAN makes a strong appeal in the *Independent* of June 30, 1898, for the only correct and perfectly philosophical treatment of the negro in the war. It must be heard. It will prevail.

COVETED reputation for respectability — in the secular sense — has been the bane and is to-day the peril of many a church. The denomination that fails to keep in touch with the lowly and depraved, that with the gathered garments of supercilious respectability walks aloof and looks askance at these, follows not in the footsteps of Him who was known as "the friend of publicans and sinners," and sooner or later will have inscribed on the portals of it temples, "Ichabod."

China and the United States.

TENNYSON says:

"Better fifty years of Europe
Than a cycle of Cathay."

But the last fifty years of Cathay have greatly changed the relations of that land to the rest of the world. The "opium war" with England resulted in a treaty in 1842, whereby the ports of Canton, Amoy, Foochow, Ningpo, and Shanghai were thrown open to the British, while Hong Kong was ceded in perpetuity to them.

In 1843, fifty-five years ago, the United States opened communication with China, resulting in a treaty the following year, which secured to America greater advantages than England had secured. The Chinese wall against "outside barbarians" was broken down, and intercommunication between China and other nations was established. Within five years thereafter, gold was discovered in California. The tidings quickly reached the Celestials, and soon from Canton the migration to America began. From 1849 to 1857, about 75,000 emigrated to California, where they were in great demand as laborers, many, however, engaging in extensive business enterprises of their own. The census of 1860 gave the number of Chinese here, 34,933; the census of 1870, 63,199; the census of 1880, 105,465; the census of 1890, 106,688, of whom 71,066 were in California, 24,613 in San Francisco.

It is probable that within these fifty years not less than 300,000 Chinese have come to this country, of whom it may be safe to say one-half returned to China, while thousands died here, and less than 100,000 are scattered over the continent. It is conceded that while here they received impressions from our type of civilization, which greatly changed their lives, and which in turn through them have had their effect on China. No other nation in Christendom has had such a Chinese immigration as the United States, and to no other Christian people has such an opportunity presented itself for religious work among this people. Have we improved it as we should?

Chinese Work in the United States, and the Evangelization of China.

REV. F. J. MASTERS, D. D., Superintendent of Methodist Missions among the Chinese of San Francisco, says:

"Of the 700 or more Chinese received into our church, not more than 250 remain with us to-day. The Chinese are a migratory people. We have to take them while on the wing. Most of our members and scholars are domestic servants, laborers, and factory hands, who are frequently moving about in search of employment. Some of our best members have moved to cities and towns in the Eastern States, where they have helped to form Sabbath schools and Christian societies among their fellow countrymen. Many others have returned to their native land to carry into their village homes and clans the light of Gospel truth, and the light of our Western civilization. Some are self-supporting missionaries, others are preachers and teachers in their native land, supported by their brethren on this coast. Nothing demonstrates the importance of our work here so much as the increasing number of burning and shining lights in many dark cities and villages across the seas, whose fires were first kindled in the churches and schools of the Pacific Coast.

"Every truly converted Chinaman becomes a missionary to his people on his return home. Every mail brings news of the great religious awakening that is taking place in the Sze Yap districts. Thousands of once ignorant idolaters are now asking for religious instruction. Bands of young men converted abroad, are now itinerating as preachers and colporteurs through their native counties, and hundreds in all the large cities have been converted to God during the past year. So that, while it is doubtful that any permanent Chinese churches will ever be established here, we gather comfort from the fact that year after year scores of our converts are carrying to their native homes the light of a new age, and the seeds of God's imperishable truth that shall bear fruit long after our work is done."

Early Work Among the Chinese in California.

THE first missionary of the American Baptist Home Mission Society to California was Rev. O. C. Wheeler, who reached San Francisco in February, 1849. Doctor Hill, Corresponding Secretary, early in 1850, made inquiries about the establishment of a mission to the Chinese there, to which Doctor Wheeler replied that something ought to be done, but that in those days of high prices on the coast it would cost from $3,000 to $6,000 per year to maintain the work efficiently. This was beyond the Society's ability, and so nothing was attempted.

In 1852, Doctor Hill opened correspondence with Doctor Dean, of the Missionary Union, in China, to ascertain if a native missionary could be obtained for California. That the Home Mission Society was awake to its duty in this matter, appears from the report of 1853, which states, that "from the commencement of immigration by this people, it has been a favorite plan of the Board to secure a proper missionary to labor among them, and much effort has been made to accomplish the object. We regret to add, as yet without success."

In 1854, a returned missionary of the Southern Baptist Convention, Rev. I. Lewis Shuck, was appointed by the Home Mission Board of that body to labor among the Chinese of California. He soon became pastor, however, of the Baptist church at Sacramento, but continued to preach to the Chinese, and in January, 1860, organized a Chinese Baptist church of nineteen members there. In 1868, a Chinese class was gathered in the First Baptist Church of San Francisco. In 1869, the Home Mission Society secured the services of Rev. John Francis, with Fung Seung Nam as assistant. Within a year he reported six Sabbath schools, with an attendance of about 250, and large congregations at the preaching services. This really marks the actual beginning of organized work by us among the Chinese in America.

Other denominations experienced similar difficulty in finding suitable laborers for this field. The first Methodist missionary to the Chinese in San Francisco was appointed in 1868.

Liberality of the Chinese.

HEREWITH a receipt for $50, which I subscribed from our Chinese brethren among our small number in Portland for Home Mission. We divided $20 to the State Convention, and $30 to the Home Mission Board. I hope you will accepted it as our little offering to the Lord.

The good Lord is greatly bless our work here. I baptized two persons during in this quarter, one was young man name Hong Sue, who was converted ten years ago, while I was here on last time, and was joined in our Y. M. C. A. then, but as he went back to China to married and returned to United States, and travelled around different places, "then cometh the wicked one, and catcheth away that which was sown in his heart," therefore he delaying to become Christian, but if the man who is the God's children, he never could lose his opportunity, so the dear Lord brought him back to the Mission School couple months before I return to Portland, and "he that is of God heareth God's words," and received his baptism through the Mighty Spirit of God.

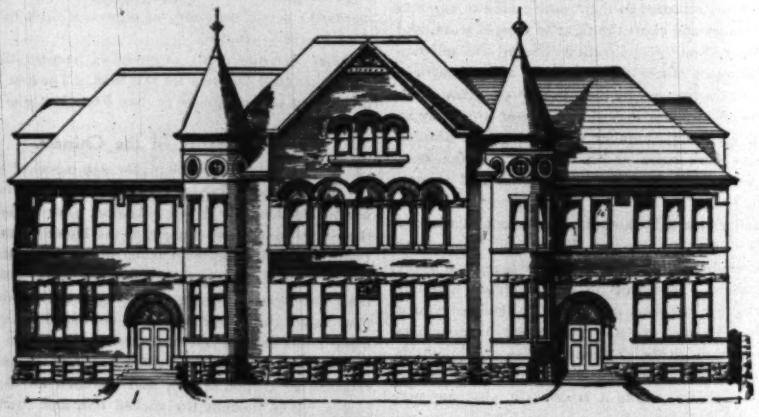
And the other was Mrs. Seid Back, although she used to comes to meeting once awhile before, but do not know anything about the Bible at all, since Mrs. Fung Chak went over to her house of East Portland every Thursday, and taught her about the Loves of Christ, and prayed with her so the Light of God shined into her soul, and she accepted Christ as her Saviour and be baptized. I hope you will pray for them that they may be faithful Christians and useful for Christ. Several are seeking for Christ yet. I also hope you will pray for them, that they may receive the Salvation of God before long.

I went down to Astoria, Or., on last month, and stayed couple days, and held two meetings with good attendance, there have about 1,000 of Chinese there, and need some one to teach them about Jesus. I pray Board will appoint some one to take up the work there soon. Pray for us, and our work. Remember me kindly to all brethren of the Board.

Portland, Or. FUNG CHAK, *Missionary.*

Virginia Union University.

ON Tuesday, Nov. 1, 1898, ground was broken for the new buildings of Virginia Union University, at Richmond, Va., and the occasion was celebrated by appropriate exercises, in which Dr. C. H. Corey, President of the Theological Seminary, Dr. L. B. Tefft, President of Hartshorn Memorial College, Drs. A. E. Dickinson, and George Cooper, and a goodly number of colored Baptist ministers took part. We are glad to present to our readers the architect's designs, showing the front elevations of three of the five buildings to be erected. The two dormitory buildings are alike. They will be so grouped that in the centre will be a fine campus containing a number of large trees. The entire campus consists of about thirty acres adjacent to the grounds of Hartshorn College, and about half a mile north of Richmond College, the institution of the white Baptists of Virginia.



LECTURE HALL.

The University will include the Theological Seminary and the colleges for young men and young women. The cost of the buildings will be provided for in part by the sale of properties in Richmond and Washington, in part by funds designated by donors at the North, and in part by the colored Baptists of Virginia, who have already secured several thousand dollars for this purpose. The aggregate cost will be about $80,000.

The growth of the colored Baptists of this country from 400,000 to 1,700,000 within a generation, their progress in education, the imperative need not only of a better educated ministry, but of well-balanced men and women in all walks of life, demand that wise provision be made to meet these needs, not only for the present time but for future generations. In all human probability the buildings of Union University will stand for a hundred years to come; hence the importance of having them substantial and commodious, and fitted with modern appliances for the work to be done therein. The Home Mission Society believes that all friends of the colored people will rejoice that the erection of these buildings on so fine a campus is possible, without any draft whatever upon the usual contributions from the churches for the general work of the Society.

Notes of a Southern Trip.

IN October, the Field Secretary visited North Carolina and Georgia in the interests of our work among the colored people.

Three years of coöperation with the white and the colored Baptists of the South, in North Carolina, terminate this fall. The Colored Baptist State Convention at Rocky Mount were unanimous in favor of the renewal of the plan for three years longer, and the indications are that our Southern white brethren will agree thereto. The plan has effected marked changes for the better in North Carolina.

The colored Baptists of the State manifest great interest in more thorough preparation of ministers for their work. They propose to sustain their representative, Professor Pegues, in charge of the theological department of Shaw University. His address on the need of an educated ministry was excellent, and would have been creditable to any man before any Convention.

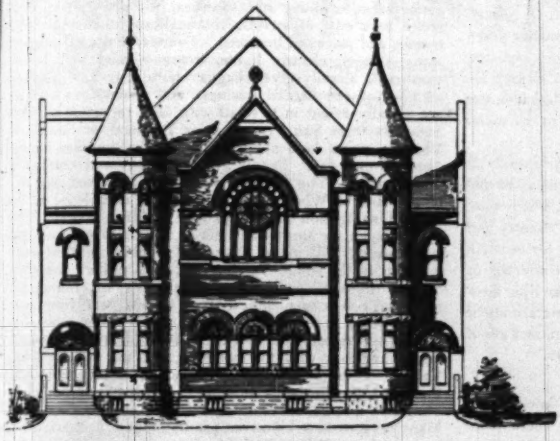
Much interest was also taken in the work of Foreign Missions, and the hope was expressed that the colored Baptists might coöperate with the Home Mission Society, and the Southern Home Mission Board in work in Cuba and Porto Rico. It is quite likely that such an arrangement will be made.

On the 21st of October, at Atlanta, Ga., a new building on the campus of the college for young men was dedicated. This is to be used for class-room purposes, and is called "Quarles Memorial Hall" in honor of Rev. Frank Quarles, formerly of Atlanta, who was a pioneer in educational enterprises for his people, and whose death was probably hastened by his devotion to the work.

During the same week two Colored Baptist Conventions were in session in Atlanta. It is probable that the plan of coöperation will go into effect in Georgia about January; the Secretaries of the Home Mission Board, and of the State Convention being also favorable thereto.

Members of the Colored Baptist Convention visited Spelman Seminary and were greatly pleased with what they

heard and saw. Spelman Seminary girls are in great demand in many ways. A young minister considers himself fortunate if he gets one for a wife. The girls, however, most heartily applauded the remark of a speaker, that they would probably be quite particular whom they would marry.



LIBRARY AND CHAPEL.

A Spelman graduate presided over a missionary meeting of about fifty women at the Convention, and all over the State the salutary and stimulating influence of these young women is felt in home life, social life, church life, and in educational and missionary enterprises. Spelman Seminary has just got a good rootage for a richer fruitage in the days to come.

At the Woman's Missionary Meeting one prayed that they all might have clean minds and clean hearts and clean bodies for the Master's service; and another fervently thanked the Lord that they no longer have to steal away by night, as in the days of slavery, to some secret meeting-place, but that now they can sit and sing and pray under their own vine and fig-tree.

The removal of unsightly buildings from the additional land recently acquired for the campus, and the improvements now in progress, will add greatly to the appearance of the grounds of Spelman Seminary. Nothing is left undone by Miss Giles and her associates to maintain the high character of the school, which is recognized as the best school for colored women in the South.

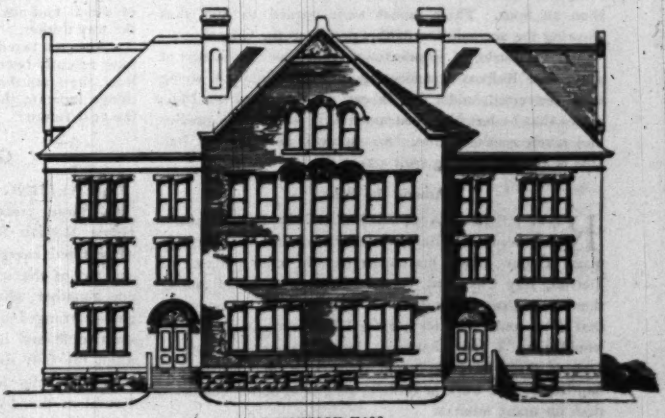
But when shall it have the endowment of half a million needed for its maintenance? When, even, will somebody endow the principal's chair with $25,000? Where can a better investment be made?

Chicago Notes.

REV. A. B. FREEMAN, our first missionary to Chicago in 1833, wrote that the population, numbering somewhat more than 1,000, was principally from New York and New England, generally intelligent and eminently respectable. Were he to visit that city now, he would find only about one person in five of real native American stock, the great remainder not answering to the early description. Baptists have representatives among twelve nationalities or peoples in Chicago, viz.: Americans, Germans, Swedes, Norwegians, Danes, Hollanders, Bohemians, Poles, Lithuanians, Syrians, Negroes, and Chinese. Is there anything like this in any other city in the world?

The new plan of coöperation in city mission work, between the American Baptist Home Mission Society and the Chicago Baptist City Mission Society, went into effect Oct. 1st. This new movement is regarded with great favor, a session of the Association in September being devoted to the consideration of city missions, while the largely attended Social Union, Oct. 4th, was devoted to the same subject, in addresses by a representative of the Home Mission Society, and Rev. C. H. Jones, of Louisville, Ky.

Chicago is the great central battle ground of the continent. The forces of sin there are mighty, organized, and defiant to a degree probably unsurpassed in any other city.



DORMITORY HALL.

A vigorous campaign against vice and crime has just begun. Prominent in it is Rev. J. Q. A. Henry, who brings to bear the experience of his reform work in San Francisco.

OUR work for the colored people is not simply for those with us now; it reaches forward to the 16,000,000 of a generation hence. The mature leaders of the host will come largely from the ranks of the young men and young women in our schools to-day. Great, therefore, is our responsibility in making these Christian schools most efficient.

Our Foreign Population.

NOT only among the Swedes in the United States, but in Sweden also, the progress of Baptist principles has been very marked. Fifty years have passed since the work began in Hallon, one of the southwest provinces of Sweden, when five persons were baptized by F. O. Nilson, (who himself was baptized in Hamburg the previous year), the pastor of the Baptist Church in Copenhagen assisting in the service. Shutters were closed and doors locked, for fear of the priests and their emissaries. The baptism was on a beautiful September night. The church of six members was organized Sept. 21, 1848.

Rev. A. P. Ekman, pastor of the Swedish Church in New York City, who furnishes these facts, attended the jubilee meetings in Stockholm, last September, which were attended by thousands of Baptists from that country and from other lands. These meetings continued for nearly a week, and were of deepest interest. A jubilee offering of about $15,000 was made, to be divided between the theological seminary and their mission work. There are about 40,000 members of Baptist churches in Sweden, and about 20,000 in this country; all this within fifty years.

Among the Italians.

REV. A. B. BELLONDI has spent some time in work among the Italians in Barre, Vermont, where there are about 800 laborers in the quarries. His first discourse to them was at a Sunday picnic, where he seized the opportunity to preach the Gospel to them. A big stone was his pulpit. The people, attracted by curiosity, gathered about him, and listened attentively as he spoke to them for more than an hour. Their homes were opened to him, thus showing the accessibility of this people to the Gospel.

Mr. De Carlo, of Connecticut, reports an attendance of ninety-five Italians at a meeting in Torrington. A young man converted under his labors, who returned to Italy, writes that he has been instrumental in leading his mother and seven men to Christ. So our work here for the Italians is already bearing fruit across the sea.

Among the Poles.

REV. JOSEPH ANTOSZEWSKI, of Buffalo, pastor of the Polish Baptist Church of that city, recently made a tour among his countrymen in other places. At Detroit, Bay City, and Gaylord, Mich., he found among them a readiness to hear the Gospel, and he is convinced that if we could send forth more laborers into this field, we would reap a good harvest. Indeed, since his visit to Detroit, three have professed conversion, and desire to be baptized. The work in Buffalo, also, is in better condition than for many months.

In Chicago, Brother Jackimowixz is encouraged by frequent conversions.

The Portuguese.

REV. F. C. B. SILVA, of New Bedford, Mass., has compiled, translated, and published a hymn-book, for use among the Portuguese. It is entitled "Canticos Christaos: Nova Colleccao de Hymnos." It contains 316 hymns, and appears to be a very excellent collection that will greatly add to the effectiveness of the service of the sanctuary. The price is twenty-five cents.

Skaguay, Alaska.

REV. J. C. JORDAN, the newly-appointed missionary to Skaguay, Alaska, arrived there October 7th. He writes:

"The place is, itself, in a state of transition, from a conglomeration of huts and shanties, without reference to order, to a city of streets, commodious and comfortable homes, and places of business. Four large docks, railroad, water system, electric lights, streets named and houses numbered, already give Skaguay quite city airs. Nearly all lines of commercial business, and professions such as are usually found in a small city, are represented here. Steamers from San Francisco, or Portland, or Seattle, or Victoria, come here almost daily, and sometimes several come in one day. People are going out and coming in almost daily. The railroad is already completed, and running trains to White Pass, and will be completed to the head of navigation on the Yukon, early next season. This will be much the shorter and better route into Alaska; and, consequently, will make Skaguay the chief port of entry and exit in the whole Territory. Already there are three or four thousand people here (transiently, of course), and many sagacious men believe that, in one year from now, there will be 20,000 people in Skaguay. They base their faith upon the completion of the railroad, bringing Skaguay into connection with the commerce of the whole Yukon Valley. Four months ago, in what is called the 'Atlin Country' (in British Columbia, seventy-five miles from Skaguay), a large, rich mining country has been discovered. Many persons have come out for the winter, but are going back with supplies in March. Every person with whom I have talked speaks enthusiastically of the country, and say it is much more extensive than Klondike diggings, and that the gold is more evenly distributed over the country. Thousands of people are going in there in March and April, and will outfit in Skaguay. Yesterday, news came of a rich find not thirty miles away, and many are now on the way thither.

"Also, not two days' travel from here, rich quartz deposits have recently been discovered, assaying $16 to the ton; at least, these are the reports coming from there. All these things indicate that this will be a city of 10,000 people in the near future."

Gospel Beacon Lights.

REALIZING that the only hope of our nation in these critical periods is the Gospel, our noble Home Mission Society is devoting its mightiest, most consecrated energies for the dissemination all over our country of the truth as it is in Jesus. As Helena, the queen-mother, when searching for the true cross on Golgotha, arranged a line of beacons from Jerusalem to Constantinople, and bade the watchers light the resinous gum when the holy wood should be found, so our Society is marshalling its forces as never before to seek, not in Jerusalem the decaying wood, but in America, the everlasting glory of the Redeemer's cross, that His glory might shine with effulgence divine among all the unchurched people of our Eastern States, and all the churchless people of our Western territory, until the broad domain of our American Republic shall be full of the light of Jehovah, beautified with the resplendent beams of the Sun of Righteousness. — *E. B. Hulburt, D. D.*

"GOD, who prepares His work through ages, accomplishes it, when the hour is come, with the feeblest instruments."

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Christmas To-night.

EVERYWHERE, everywhere, Christmas to-night!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace like a dove in his flight
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas to-night.

For the Christ-child who comes is the Master of all;
No palace too great and no cottage too small.
The angels who welcome him sing from the height.
In the "City of David" a King in his might;
Everywhere, everywhere, Christmas to-night.

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light;
Everywhere, everywhere, Christmas to-night.

—*Phillips Brooks.*

MY DEAR GIRLS: Do you think that you are forgotten in any part of the month that lies between the issues of our paper? By no means. If we were to look far and near, and were to single out any one source of joy and inspiration on the one hand, and of longing and anxiety on the other, we should select a bevy of lassies — a representative body of our Baptist girlhood. Why would this company bring joy? On account of the overflowing spirits, and strength, and enthusiasm, which would show themselves on the surface. And why bring anxiety? Because of the great possibilities which lie before each dear girl, and because of the fear that there may not be an *entering into* the great field of opportunity.

In our reading for the last month, we have had our girls constantly in mind, and we bring them three clippings which we ask them to read in order:

Helps to Beauty and Grace.

A DEAR old Quaker lady who was asked what gave her such a lovely complexion, and what cosmetic she used, replied sweetly: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hand, charity; for the figure, uprightness; and for the heart, love."

Clara Barton's Rule of Life.

"IF Clara Barton ever had a motto or watchword, she has kept it so modestly in the background that I have never heard of it," writes the niece of that lady; "but her idea of life, I often think, lies in what she once said to me when, with the feverish haste and impatience of youth, I was longing for great things to do: 'Keep yourself quiet and in restraint; reserve your energies, doing those little things that lie in your way, each one as well as you can, saving your strength, so that when God does call you to do something good and great, you will not have wasted your force and strength with useless strivings, but will be ready to do the work quickly and well.'" — *Exchange.*

The "'Tis-but Box."

THE *Little Worker* says: At the annual meeting of a Woman's Conference Society, a member came forward and presented to the treasurer a box, which she said she called her "'Tis-but Box." It had upward of $30 in it. When asked to explain, she said: "I call my box the 'Tis-but Box,' because whenever I feel tempted to buy many things for myself which I do not absolutely need — trying to persuade myself to buy them by saying, 'Tis but a dollar,' 'Tis but fifty cents,' — I would put my money in the 'Tis-but Box' instead. Here it is, $30 in all. It may not represent self-sacrifice, but it certainly does represent self-denial." Cannot many young ladies keep a "'Tis-but Box" with profit?

Our Little Folks.

Good News.

Good news on Christmas morning;
Good news, O children dear;
For Christ, once born in Bethlehem,
Is living now, and here!

Good news on Christmas morning;
Good news, O children sweet!
The way to find the holy Child
Is lighted for your feet.

Good news on Christmas morning;
Good news, O children glad!
Rare gifts are yours to give the Lord
As ever wise men had.

—*Selected.*

CHINA has one-third the population of the whole world, — four hundred million souls in heathen darkness, groping blindly without any gospel light. One hundred and ten thousand Chinese have come to make their home in America. We must tell them the good news of salvation wherever they are. Many whom we teach in the United States go back to their native land and tell their friends what they have learned, and many accept Jesus as their best friend and give up their idol worship.

We have heard this month about one returned Christian who has built a chapel in his own village, costing several hundred dollars, and is supporting a school.

We have also read in *Mission Dayspring* how, on the margin of a stream, a Chinese baby was laid out to die, the sand blowing over it and into its eyes. Some missionaries who rode by saw the little girl and took it for their own, instead of one whom God had taken at birth. She grew up, and was taken by her foster parents to a girls' seminary, where she graduated. She taught and earned money, and, with the help of friends, went to our own Mt. Holyoke, where she graduated in 1893. She has now gone back to teach those who know not the Christ how they may find Him.

Little children, we must send much money to the Home Treasury, so that many teachers and missionaries may be enabled to reach the Chinese scattered throughout our own loved country.

Christmas.

WHAT is the thought of Christmas?
Giving.
What is the heart of Christmas?
Love.
What is the hope of Christmas?
Living.
What is the joy of Christmas?
Love.

—*Ex.*

Chin Kee.

TWO years ago this month we told the readers of HOME MISSION ECHOES about this bright Chinese boy in our Sunday school class. Perhaps the little folks will look for themselves, or get their mammas or big sisters to find the story of Chin Kee. If they do, they will want to know something about him now.

He had become deeply interested in the good news that is told in John 3:16, and, therefore, as soon as he could read fairly well, we gave him the Gospel of John in English and Chinese. On the fly-leaf of the former we wrote the name of Chin Kee and that of his teacher, with a part of the verse mentioned.

One day our pastor called on him in his laundry, and Chin Kee, turning to the written words on the leaf, said, "You lead (read) me teacher's letter." As the boys on the street dropped in to see him (for he was a great favorite, he would bring forward the little Gospel of John and ask them to read over and over the fourteenth chapter, while he patiently followed, repeating after them the words in his broken English. And so it came about that the leaves got very much worn and soiled, but we were glad, because they showed much study.

Chin Kee was very fond of music, and was exceedingly happy when, sitting beside his teacher in the evening meetings, he could find the hymns by number. One Saturday night a gentleman was returning home from the Water Street Mission, and he heard, coming out from the dingy little shop where Chin Kee washed and ironed every day, the strains of "Blessed Assurance, Jesus is Mine." He stepped in, and there was the patient learner with one of his street instructors trying to play the air upon his

accordeon, while he stumbled through the words as best he could. He was thinking of Sabbath school next day, and he hoped that this hymn and "Kind words can never die" would be sung, for they always sounded very sweetly to him, and he could himself join in the singing. Profanity and the use of liquor and tobacco seemed very wicked to Chin Kee. "Is Mr. —— *Clistian?* He *smoke*," said he one day.

We felt very sadly when business interests called Chin Kee to Boston, but we have been rejoiced when Superintendent Perkins, of the Clarendon Street Chinese Sunday School, has written us how faithful he is, and that he hopes he will before long confess his faith in Christ by baptism. We wish you could see the letters that come from him and his cousin Chin Chung, who was with him in the Sunday school class. They are full of childlike trust in Jesus, and the desire to be good and true men.

RING out! ring out! ye happy-bells,
And make a joyous day,
For Christ, the Child, has come to us,
And we would have him stay;
Make ev'ry hill and valley ring,
Fill earth and sky with cheer,
For we who have received the Christ,
Would show him welcome here.

—*Ex.*

Some Queer Chinese Customs.

A CHINAMAN never shakes hands with you, but shakes his own hand instead. We cut our finger-nails short; they let theirs grow long. Long fingernails denote the lady and gentleman in China. Ladies sometimes have silver shields, which they put over their nails to keep them from breaking.

The Chinese do not kiss. They seldom embrace, and in bowing to one another they bend down almost to the ground. Men and boys in our land remove their hats when they enter the house; in China they keep them on.

The women and girls do not receive visitors in company with their husbands, sons, and brothers. When a Chinese doctor is called to attend a woman or girl he generally sees only her wrist.

Chinese girls are not courted. Marriages are made through their parents. A husband seldom sees his wife until he is married. The wife is the slave of her mother-in-law, and can be whipped by her when she disobeys.

We wear black when we go into mourning. The Chinese wear white, and they send out white mourning cards. Their visiting cards are a bright red. They put on light blue for half-mourning. When the days of sorrowing are ended they give a feast to their friends.

Officers in the Chinese army wear buttons on their caps instead of epaulets on their shoulders to indicate their rank. They begin their books at the back instead of the front; and in dating their letters they put the year first, then the month, then the day.

They boil their bread instead of baking it. Peddlers go about the streets selling boiled biscuits. They eat eggs, but never serve them soft boiled. They pickle the eggs in lime, and the older such eggs are the better they like them. They never drink cold water, and their wine is served boiling hot.

They do not wash their hands before dinner. After the meal a servant brings a hot, wet cloth, and the guests use it to rub off their hands and faces, passing it from one to the other. They eat from the table as we do. They use chopsticks instead of knives and forks. The food is served in small porcelain bowls, the meats being cut into little cubes; and the tea is served in cups, with the saucers on top.

Shoes are made principally of straw and of cloth. We black our shoes all over; but a Chinaman whitens his, and then only the sides of the soles. When a baby begins to walk it is given a pair of knit shoes with a cat's face on the toes, this being supposed to render it as sure-footed as the cat. — *The Little Worker.*

Chinese Money.

HOW many of our little folks ever saw any Chinese coins?

When the one who has the charge of this department was a very little girl, a missionary among the Chinese in California gave her some pieces of their money, and she will tell you how they looked.

They were like the great old-fashioned cents we used to use, and were made of brass. They are sometimes made of copper. We used to wonder why there were square holes in the centre of each, and we were told that these coins, which are called "cash," are strung upon strings. Perhaps the children may think it would be very nice to have just such money as this; but when we tell them it takes about two hundred of them to equal in value one of our cents, they will see what a burden they would have to carry if they went down street to buy a single stick of candy. And where in all the world would we get mite-boxes enough to stow away the hundreds of dollars that the children of New England save each year in pennies for the missions?

Ten dollars' worth would be all two men could carry together, and thirty dollars' worth would be a heavy load for a mule. When large payments are to be made, silver, which is valued by weight, is used.

Give!

GIVE of thy store, though small it be,
As God gives life and health to thee.

Two Fine Offers.

Attention is called to certain statements relating to HOME MISSION ECHOES for 1899, made in the November issue.

Beginning with January, 1899, the publishers have decided to return to the former subscription rates, viz., twenty cents per copy in clubs of five or more names, and twenty-five cents per single copy. *A serious deficiency* can thus be avoided if the *present* list of subscribers can be maintained and increased.

Two Fine Offers are made to secure this result.

1. **A Fine Group Picture,** suitable for framing, of prominent Home Mission teachers, will be *given* to *every* subscriber for the year 1899, either in clubs or singly, on receipt of subscription.
2. **A Large Wall Map** of the United States and the World, 5 feet, 6 inches by 3 feet, 9 inches, will be *given to every Church, Sunday School, Circle and Band,* having at the present time not less than twelve or more than twenty-five subscribers, who will double their present number. Also to any Church, Sunday School, Circle, or Band sending a list of fifty subscribers and over.

Any Church, not now taking the ECHOES, which shall send a club of twelve shall be entitled to the map.

The Man and the Map, in the above cut, show the relative size of the *Map*. The *Map* is reversible, having a fine and distinct map of the world on the obverse side. It is made by Rand & McNally, of Chicago.

A Great Help will be found in the use of this map in both Home and Foreign missionary meetings. Every Church, Sunday School, Circle, or Band should own one.

How to Secure This Fine Map.

First, comply with the conditions above stated, as to your subscription list. **Second,** send with your list the sum of fifteen cents to defray postage.

Begin at once, if you have not already done so, to canvass for HOME MISSION ECHOES for 1899, and spare no pains to retain all old subscribers, and to secure as many new ones as possible.

January will Soon be Here.

All Communications relating to subscriptions to HOME MISSION ECHOES and the *Two Fine Offers* should be sent to

GERTRUDE L. DAVIS, *Treasurer,*
510 Tremont Temple, BOSTON, MASS.

For Treasurer's receipts see page 2.

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